Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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WE PLEDGE OUR SUPPORT TO THE PRESIDENT-ELECT OF THE UNITED STATES

November 5, 1952

FROM COVER TO COVER

In the first of a series of articles on "The Wesleys at Oxford," Paul F. Douglass, former president of The American University and recent civilian adviser to the South Korean government, describes CHRIST CHURCH AT OXFORD. ..... Page 3

LET METHODISTS SPEAK OUT: LET THEM LIVE DANGEROUSLY, advises Chester Smith, a Methodist lay leader from Poughkeepsie, N. Y. ..... Page 9

Thoburn T. Brumbaugh, associate secretary of the Board of Missions of The Methodist Church, discusses CHRISTIAN RESPONSIBILITIES IN THE FAR EAST. ..... Page 10

READERS WRITE

New Slogan

You want a new slogan for ZIONS HERALD? How about this one: "Proclaiming Personal and Religious Liberty For All." You will find the words "proclaim liberty" on the Liberty Bell at Philadelphia, the same bell that "busted" its side in its enthusiasm to proclaim the end of tyranny, and the dawn of equality. It has been a long hard road, but we've come a long way toward making man free and equal in America.

ZIONS HERALD is continually ringing out a challenge to the enemies of personal and religious liberty. It has been a long hard fight and will continue to be, but will be a successful one with a publication like ZIONS HERALD to lead the way. (Coming from rock-ribbed New England, it just can't bust its sides).

Of course, you are independent. Methodism's oldest should be independent — it knows what it's talking about. It has been around a long time — it speaks from experience with a prophetic voice. Let's hope that the first 130 years have been the hardest.

B. Stuart Mann,
Taunton, Mass.

Euthanasia

At the recent convention of the Episcopal Church, the Rev. Don Frank Fenn of Maryland introduced a resolution condemning the legalization of euthanasia on the ground that "As God gives life, so only through the operation of the laws of nature can life rightly be taken from human beings."

But if we should leave the taking of life to nature, we should not postpone death any more than we should hasten it, and it is wicked for doctors to postpone death by prolonging life. Fortunately civilized human beings do not believe in letting nature operate without interference, and more and more of them are coming to believe that euthanasia, the merciful release of incurable sufferers is in accord with the will of God. Jesus said, "Blessed are the merciful."

Mrs. Robertson Jones,
Executive Vice-President,
Euthanasia Society of America, Inc.

Serviceman's Thanks

I read with great interest the article titled, "Away from Home but Near to God." (Z.H. Oct. 1st.) I can testify to the fact that Methodist churches are interested in the service personnel and have extended open arms of welcome to them. The real tragedy is that the serviceman does not avail himself of this welcome. Other interests have taken his spare time and these interests do not show a tangible result.

An idle mind is the devil's workshop, and even though one is away from home and goes to a strange place, an effort has to be made to find religious and social activities that will help the serviceman to develop into true Christian character. I shall always state that the service is no excuse for neglecting religious responsibilities.

Here in the First Methodist Church in Albuquerque, New Mexico, I am an officer in the Wesley Club, sing in the senior choir, and attend functions of the Methodist Mens' Club. These activities have helped me to grow in many ways, just to have the opportunity to work for God is a great blessing.

When the time comes for me to look back on my years in the service, I will know that the time was not wasted. The Methodist Church is to be congratulated for its interest and service to the military away from home.

(Sgt.) Ted Jungas,
Kirtland Air Force Base,
New Mexico.

P.S. I look forward to my weekly edition of the Z.H., it brings me much closer to home and the articles are wonderful reading.

Brooks Stayed

The Saint Gaudens' statue of Phillips Brooks (ZIONS HERALD cover, September 24th) had just been unveiled. W. D. Sullivan, managing editor of the Boston Globe, said to me: "Otis, there should be a story somewhere there among the people who look at that statue. Go and see what you can find."

An old Negro stood with tears running down his cheeks. "Did you know Phillips Brooks?" "Yes, I surely did. You see that building over there? My father was janitor of that building. When my father died, Phillips Brooks stayed all night with us."

Statesmen, scholars, poets, great folks, anyone would have coveted ten minutes of Phillips Brooks' time. But he stayed all night where he was needed.

Otis Moore,
New York, N.Y.

Would You Revise Hymnal?

I am moved to add my bit, anent the proposed change of name for ZIONS HERALD, and especially in regard to Ralph Tyler Flewelling's essay on what he considers the requirements in the field of nomenclature. (Z.H., Oct. 8th.)

I cannot go along with him on the proposition that the present name is a "venerable relic." Has the younger generation no obligation to acquaint itself with the great institutions, systems, and symbols of the past? Must we cast away one precious item of our cultural heritage after another whenever we find that the ignorant are unresponsive to the historic overtones and the rich meanings? Shall we delude ourselves with the hope that mankind will rush to subscribe for a paper that calls itself "World" or an "Epoch" or an "Era," but not for a "Herald?"

And as for the idea that there is no "ring of progress and recognition of Christianity" in the word "Zion,"

(Continued on Page 15)

Christ Church At Oxford

PAUL F. DOUGLASS

JOHN WESLEY WALKED through the gatehouse into Tom Quadrangle to matriculate in Christ Church ne week after his seventeenth birthday. Studying at xford was a tradition among the men of his family. randfather John set the pattern seventy years before hen he entered New Inn Hall. Father Samuel as a udent in Exeter College took his master of arts degree venty-three years before his first son, Samuel Junior, ent up to Christ Church in the summer of 1711. When June, 1726, Charles Wesley at the age of nineteen arched over the Carfax and down St. Aldate's Street to ter Christ Church, he followed the example of his two der brothers. John had been elected a fellow in Lincoln ollege three months before.

Looking back across the thirty-eight years since he took s master of arts degree, the father advised his son, harles, upon the threshold of his academic experience: Never look back; for you know the prize and the crown e before you: though I can scarce think so meanly of u as that you would be discouraged with the cracking thorns under a pot! Be not high minded. . . . Preserve equal temper of mind under whatever treatment you eet with from not a very just or well natured world. ear no more sail than is necessary, but steer steady. The s you value yourself for these unfashionable duties, the ore all good and wise men will value you, if they see ur actions are of a price; or, which is infinitely more, e by whom actions and intentions are weighed will th accept, esteem, and reward you."

FOR MOST OF THE next nine years, the brothers John and Charles lived within a five-minute walk each other — up St. Aldate's Street, right over the Car- x at the Town Hall, down High Street past the Mitre All Saints Church, and left on "The Turl" to Lincoln llege. Companions in academic life, together they left e University to sail for Georgia on October 25, 1735; hn, age thirty-two, as a missionary to the Indians for the ciety for the Propagation of the Gospel; Charles, age enty-eight, as secretary to General James E. Oglethorpe. John Wesley took up residence in "The House," as rist Church men call their college, when he was seven- n. His brother Samuel had taken his master of arts gree six years before; his brother Charles followed him years later — all three brothers Christ Church men.

A college at Oxford consists of five functional centers activity, (1) the residence hall, (2) the dining hall own as "The Hall," (3) the library, (4) the chapel, and) the playing field. A student's closest relationships st with (1) his "scout," the man-servant who attends n in his residence hall, awakens him in the morning, lishes his boots, and acts as father confessor, and (2) tutor, who as his immediate intellectual companion nulates and guides his intellectual interests. Men at ford live, eat, work, play, and grow together as a small up of active men. Intramural rivalry among the colleges of the University keeps spirits high. The college is the center of action; the University supervises the teaching not done by tutors, directs the research institutions, libraries, and museums, controls examinations, grants degrees, and regulates finances.

OF ALL THE COLLEGES in the University during the first third of the eighteenth century while the Wesleys were attending Oxford, Christ Church exceeded all others in its aristocratic prestige. Generously populated by lords, Christ Church had at the time an intellectual climate hardly equal to its social grandeur. A sporting young squire was advised to go to Christ Church if only for a term with the assurance that he would not have the least occasion to open any book there except "such excellent volumes as the "stud book" and the "racing calendar."

When John followed his brother Samuel to Christ Church the college was still strongly under the influence of the cultured and genial climate created by Dean Henry Aldrich (1647-1710). Famous for gay life, splendid entertainment, and the love of tobacco and liquor, Dean Aldrich was the versatile and many-sided man produced by the Renaissance. He could write with equal ease a textbook on logic, a treatise on heraldry, collect rare books and pictures, and compose with equal success sacred anthems and hilarious drinking songs. He could design a quadrangle, raise an endowment, or charm an audience inside or outside the Cathedral. He could write the chant *Jubilate Deo* based on the 100th Psalm *"O be joyful in the Lord all ye lands,"* or as an architect draw the plans for All Saints Church. Elegant, sensuous, handsome man of the world, he was in temper sweet and affable. His influence on the climate of Christ Church continued.

WHEN JOHN WESLEY arrived at "The House," Christ Church was in the midst of an operation familiar to students of all generations; it was campaigning for money and constructing buildings. Ground had already been broken for the great library which Dean Aldrich had designed to replace old Peckwater Inn and complete the fourth side of Peckwater Quadrangle. The first three sides had been completed before brother Samuel left. Like so much academic construction, the architecture of the library struck a new note among the college buildings. Amid the majestic severity of the Great Quadrangle, Dean Aldrich introduced into the new Peckwater Quad a pure Palladian pattern in the style of the great architect of the Italian Renaissance, Andrea Palladio. Huge in size and with gigantic columns, the motif of the new library which was fifty-five years in process of construction, contrasted with the elegance of Peckwater but produced the same effect of suddenness and contrast which Sir Christopher Wren's great tower produced in the severe Gothic Great Tower Quadrangle.

John Wesley saw the building blocked out; and he also

saw how institutions grow through the generosity of friends. Dean Aldrich had left his personal collection of books to the library, some thirteen thousand items, and the dean's friends, following the dean's example, likewise bequeathed their treasures to the library in their common desire to give Christ Church the "finest library that belongs to any society in Europe.

During the student days of the Wesley brothers however the library of Christ Church was a congested affair located in the old Refectory of St. Frideswide's Priory. Brought up among books in the Epworth rectory, the Wesleys nevertheless regularly used the Bodleian Library which was up "The High," over "The Turl" and down "The Broad," six minutes walk from Tom Quad. The brothers were curious about the architecture and history of Oxford as well as about their immediate studies. They took an interest in the Bodleian Tower of the Five Orders of Architecture at the main gateway which opened only for University ceremonies.

The styles were Tuscan, Doric, Tonic, Corinthian, and Composite. Inscriptions commemorating their original use still hung over the doors of the old lecture rooms which formed the sides of the quadrangle. To the right and left of the main gateway stood displayed the requirements for an arts degree in the schools of the seven liberal arts — the Trivium, three elementary subjects of grammar, rhetoric, and logic, and the Quadrivium, advanced courses in arithmetic, geometry, music, and astronomy; the two tongues, Greek and Hebrew; and the three philosophies, natural, moral, and metaphysical. The symbolism of the Bodleian represented the "stretch" of Oxford back into the cultures of Greece, Rome, and Palestine. While the Wesleys spent a good deal of time in this great library, the center of their lives was located in Christ Church.

To understand fully Christ Church one must know its history, because Christ Church is a triple foundation, the only royal Oxford foundation whose highest officer is the reigning sovereign, the seat of the bishopric of Oxford, and a cathedral combining the endowments of the college and cathedral to create a single institution with the dean of the cathedral always serving as the head of the college.

The idea of the college was conceived by Thomas Cardinal Wolsey, the last of the great medieval prelates. Wolsey set out to eclipse his predecessors in the munificence of his educational interests as he had already eclipsed them in power, wealth, and ostentation. Obtaining a papal bull and royal letters patent, the Cardinal set to work in 1525 with customary ruthlessness and splendor to found a college. He began by suppressing twenty-two monasteries and razing buildings to provide site and money. After dissolving the Augustinian priory of St. Frideswide, he threw hundreds of workmen on to the job, dug foundations in ten days, and in a year spent nearly a quarter of a million dollars. He made appointments, selected students from every source — even from Cambridge — and "modestly" named the new unit of Oxford Cardinal College.

The performance was dear to his heart. A Magdalen College man himself and once a tutor there, Thomas Wolsey (1475-1530) rose to great power as one of England's ablest statesmen. Becoming chaplain to King Henry VII in 1506, he advanced rapidly, becoming privy councilor to Henry VIII, first bishop of Lincoln, and then for sixteen years archbishop of York. He organized the army to invade northern France in 1513, served as Lord Chancellor of England from 1514 to 1529, and through the influence of Henry VIII was named Cardinal and almost became Pope. Keeping a great court, he drew his expenses from ecclesiastical sources, yet rivalled Henry VIII in pomp.

Difficulties broke out however between Cardinal Wolsey and Henry VIII. First, Henry VIII blamed the Cardinal for the heavy tax burdens against which the people were complaining. Second, the Cardinal was involved in Henry's plans to divorce Katherine of Aragon. In the beginning of the affair, Wolsey opposed the divorce but finally sat as one of a two-man commission given by the Pope full powers to determine the divorce problem. When the unyielding Katherine however appealed from the commission to Rome, Wolsey's influence tottered and he was shorn of his authority. When he fell from power in 1529, his palace and gardens at Hampton Court, his school at Ipswich, and his college at Oxford escheated to the Crown.

By 1531 Henry VIII had become the supreme head of the Church of England. He also became the greatest patron of learning that ever sat on the English throne. Inheriting Cardinal Wolsey's idea, he doubled it. In 1532 he refounded Cardinal College as King Henry VIII College, and when after the Reformation he found opportunity to channel Catholic properties to his educational purposes, in 1545 he dissolved his former foundation and reestablished it as Christ Church — half cathedral, half college.

Christ Church was therefore a study in the political and religious history of England and evidence that holiness is not the necessary companion attribute of churchmanship. John Wesley noted this fact well. Everywhere in Christ Church stood the evidence of the fact.

Cardinal Wolsey for example had laid out the Great Quadrangle two hundred and sixty-four by two hundred and sixty-one feet with English gardens — the largest quadrangle in Oxford. Then turning to the old Augustinian priory of St. Frideswide which he had first intended to raze, he tore down a large part of the west end of the church and sealed off what was left, leaving the cathedral

"The God we know in Christ has not left himself without witness anywhere. All man's religious experience has been a response to God's universal revelation."

"What Present-Day Theologians Are Thinking."
Daniel Day Williams
Harper & Brothers, New York.

with a short nave. The cathedral formed a part of the east side of the quadrangle. On the south side of the quadrangle Cardinal Wolsey built the Hall and kitchen. With its high ceilings and walls hung with portraits of great Christ Church men and benefactors, the refectory was to the Wesleys a rich experience. When the grace was said to the students in their gowns and the tutors in their hoods, meal time became a dramatic occasion.

Except for the Gatehouse, Cathedral, and Hall, the Quadrangle was enclosed by residence halls. Each of the Wesley brothers resided in these solid cold stone buildings, their bedrooms being over their studies and their scouts bringing hot water in the morning in tin jars and crocks and running errands.

TO THIS HISTORIC environment John Wesley came as a student paying his own bills, that is, as a commoner from his preparatory school, Charter House. Everywhere about him was evidence of the long continuity of Christianity from Roman Catholic beginnings to the priority of the established Church of England, from the simple piety of St. Frideswide to the secular vanity and rivalry of Cardinal Wosley and King Henry VIII.

In the easy-going worldly life of the "House" the seventeen year old rector's son found little that was congenial. He took long walks along the river and down the towpath along the Isis to the south. He strolled up to Port Meadow which had been common land since Domesday. In company with other students, because he preferred never to be alone, he breakfasted, drank his morning coffee and afternoon tea, and mixed much light chatter with his refreshment. At the coffee houses he read the news, listened to and joined in the gossip, read the Spectator and other periodicals of the day for a fee of three pennies a sitting or one guinea a year, wrote home, and read books on such subjects as astrology. In the junior commons room at Christ Church he argued the usual subjects which concern undergraduates and developed a reputation as a conversationalist and debater.

John soon discovered how hard it was for a young man to be diligent in a university environment. He read light literature, plays, books like Gulliver and Hudibras, gamed indoors and out, drank tea with friends, hiked on foot and galloped on horse, and noted in his diary what students have always felt in need of — *sleep*. In his book he scribbled "intemperate sleep," "immoderate sleep."

AN ENTRY FOR DAYS in September when he was twenty-two will show how he reported his own activities:

Morning. Breakfast with Mr. Sherman (his tutor) (of passive obedience)

Afternoon. Read "The Gentleman's Library," read for Bennet, sat at the Coffee House. Idle Talk.

Afternoon. Walked in Trinity Gardens. Sat at Burman's disputed warmly on a trifle.

Morning. Was treated by Dichter at the Coffee House and Tennis Court. Collected Bennet. Writ out the *Duke's Funeral* for Mr. Burcomb; talked of marriage with Griffiths; walked round the meadow.

Afternoon. Walked an hour: writ my father; walked from five to six; went to Tatham's: sat at the Coffee House.

Morning. Breakfast with Burman; collected Bennett: walked an hour.

Afternoon. Collected Bennet: played two hours at tennis.

Morning. Breakfast with Burman: read Jane Shore.

Afternoon. Writ to my Brother and to N.

Morning. Breakfast with Burman; writ to Varanese.

Afternoon. Writ to Varanese: sat at home with company.

Morning. Read Clark and Ward.

Afternoon. Collected Bennet: compared Clark and Ward: walked out: drank tea with Mr. Rigby: talk of predestination. Sat King's Head.

His letters home show the life of a college man — shortage of money and worry about paying off debts; frequent nosebleed; why didn't his sisters write to him, he could still afford a postage stamp to reply; homesickness to see his mother and his old prep school; buying fruit "very cheap" and apples "almost for the 'fetching' and in quality as good as has been known in a long time." He developed a pragmatic philosophy. He wrote: "I have been so very frequently disappointed when I had set my heart on any pleasure that I will never again depend on any before it comes."

He was grateful to his father, who "very unexpectedly a week ago, sent me in a letter a bill on Mr. Morley for twelve pounds which he had paid to the Rector's use at Gainsborough so that now several of my debts are paid and the expenses of my treat defrayed, I have above ten pounds remaining."

IN HIS LETTERS he gossiped. His comments in them however show his interest in the community and his natural curiosity. He told his mother about the small pox and fever in Oxford, consoled his brother Samuel, who had broken his leg, that he should be thankful he hadn't broken his neck and recalled the Dutch seaman, who having broken one of his legs by a fall from the mainmast, instead of condoling himself, thanked God that he had not broke his neck. He wrote his mother about the rogues in town, one of whom snatched the cap and wig from one of his friends while he was standing in front of a coffee house door.

He recorded the escape of a prisoner from Newgate. The man was fettered, manacled, and chained to the ground with one chain around his waist and another around his neck, yet he disappeared through a ceiling. He visited a haunted house three miles from Oxford. He couldn't write to his sisters because he had to go to church. He wrote about Oxford men who saw "one in white shoot across the path as swift as an arrow" at the time when the mother of one of his companions died in Ireland. He noted the warm weather in December, with flowers "blown as if it were spring." He reported the story of a boy who "was transported" although the bishop felt the act was work of the devil.

He concerned himself with international affairs, and

(Continued on Page 20)

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EMORY STEVENS BUCKE, EDITOR
Special Contributors

CLARENCE F. AVEY
CHARLES D. BRODHEAD
J. EDWARD CAROTHERS
MAEANNA CHESERTON-MANGLE
JOHN B. HOWES
RAYMOND H. HUSE
CHARLES M. MCCONNELL
HAROLD W. RUOPP
HOOVER RUPERT
RALPH W. SOCKMAN

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To The President-Elect

This time, dear sir, we will not be caught by the unfortunate mechanics of printing which make necessary the printing of ZIONS HERALD two days before we will know the results of yesterday's national election. Our cover has been dedicated to you, President Eisenhower, or President Stevenson, for in sincerity we believe that you should know that you have the prayers and highest hopes of all churchmen as you face the task before you.

It has been a bitter campaign and there have been wounds: you will need to lead in a healing of the nation. It has been a campaign in which the ugly spectacle of racial and religious bigotry has been introduced, and if we are to have national unity and democratic status, you will need to lead us away from demagoguery and group tensions. We know, and you know, that a house divided against itself cannot stand.

You have a serious job to do in cleaning up political corruption in government. That work cannot be done by the Senator McCarthy's or the witch-hunters, or those who would make political capital of it. It must be done by professionally trained, objective, and non-political people like J. Edgar Hoover and the organization of the Federal Bureau of Investigation. We must not allow character assassination to become an acceptable way in this nation, for the smear method is the way of totalitarianism and not the way of democracy. Guilt must be proved, in this country, before names are to be muddied and careers ended.

You have a world-wide foreign policy to develop. Our nation is young, and we are not yet accustomed to the new role we find ourselves in as the strongest nation in the world. At present we think of that strength purely in economic and military terms, but we cannot maintain strength on those two forces. There is a spiritual basis for democracy, or there is no democracy. That spiritual basis is not discovered by embracing a particular sect of religion or even by printing "In God We Trust" upon our coins; it is reached only through the encouragement of individuals to find, in their own way, the spiritual rootage that assures them of their place and responsibility as children of God. You can't legislate on that, but neither can you ignore your responsibility to see to it that the climate is favorable for the freedom of religious experience. You must encourage religious freedom.

Finally, Mr. President-elect, you must lead us in a crusade to restore our confidence in democracy. The seeds of communism and fascism have already born fruits in this country. Many people, as they have been torn between the two, have felt that to defeat one evil they must embrace the other. You must help us see that democracy is the alternative to the two evils that threaten us; you must make it so clear that we will never doubt it, or doubt you. You, sir, are our representative in Washington, and we will support you as you win our confidence by what you do.

Bishops And Commercials

The announcement that the Admiral Corporation is to sponsor the television program of Bishop Fulton J. Sheen of the Roman Catholic Church is sad indeed. It is sad because it sets precedent on a rather high level for commercial sponsorship of religious broadcasting and television.

Jack Gould, commenting on this in *The New York Times* of Sunday, Oct. 26th, says, "The modern world is so fraught with materialistic considerations that, perhaps more than ever before, the clergyman represents a world apart from mundane economics. . . . That experience is not something to be made to serve as cue for a typical, hard-selling commercial. . . . The cause of an ever-widening spiritual understanding will not be served if it is necessary for the churches to adopt the techniques of the marketplace in order to make themselves heard."

Many hours are spent by churchmen in the preparation of material for television and radio, and it is done without fees for the participants or for the stations carrying the programs. If we are to turn this

ver to commercial time, then that will be the pattern, nd hard-pressed radio and television stations are go-ng to make more and more suggestions about com-nercial sponsorship for programs they now carry on free basis as a public service feature.

We have always been horrified by commercial spon-orship of religion. From those early days when we ead the local funeral director's advertising on the ack of fans in church pews, we found ourselves sub-onsciously associating religion with frock-coated uneral directors, hearses, monuments, and full-sized offins! (Never could figure out how one could get nto anything smaller than a full-sized one, either!) he prospect of God, by courtesy of Admiral Televi-on Sets, is on just about the same level. Bishops and ommercials do not mix, in our opinion.

We hope that the Federal Communications Com-nission will give consideration to this new turn in ommercial religious telecasting. If it is to be un-hallenged, we believe that its establishment as a pol-y is filled with dangerous implications. The least hat can be said against it is that every radio and tel-vision station in the country will be able to say, "It as the blessing of the Roman Catholics and the Ad-miral Corporation!"

The Yankee Methodist

EAR GOLDEN DOME:

I just got back from lunch. It was to have been a uiet lunch, all by myself, except for a book that I ad taken along for good company. But, alas, I was rrounded! I ran into a style show, and have re-rned to the quiet of the thundering press room de-rmined that: (a) woman's place is in the home; o) women should not appear in public; (c) styles e terrible; (d) I'll start a crusade for something or her to remove all styles from society. Those dear uls looked more frustrated and hampered by their lf-conscious wearing of next year's clothes than a eacher in a bar room! I watched two particularly ud females who were wearing little gray, shiny anies on their much-too-much curled and much-too-uch chemicaled hair, and finally, by a secret process l my very own, listened to snatches of their conversa-on. The fascinating part of it all was that they had n out of adjectives! "Everything was just too," or t was just!" I was sorry for them, and one of the or souls had ruined her lipstick because she would te her lips every time she couldn't think of an adjec-ve. Well, I suppose it was better than a life of crime r these poor souls to be so "utterly" about "just everything," but it did seem to me that there were so many other important things to do, and you can't tell me that women don't have anything more interesting than that sort of thing. At least they might look up a few adjectives. . . . Speaking of adjectives, did you see the blast at American institutions of learning released by Bishop Joseph A. Burke of Buffalo, N. Y. at a meeting of the New York State Holy Name society last week? The bishop is reported to have said, that some American institutions are "trying to rob man of his faith in God and are teaching that there is no fixed code of morality." Now by that, we think, the good bishop means that our American schools are not teaching Roman Catholic dogma. There is but one truth, according to the teaching of his church, and that is the faith as taught by the Roman Catholic Church. I think that we must be very careful when we get too enthusiastic about some of these attacks. Too many Protestants are joining this current "whispering campaign" against our public schools, when we ought to be working much harder than we now are to support those schools. We certainly should weigh carefully the source of many of the attacks. . . . esb

Mixed Motives

Our old friend Garland Evans Hopkins, on leave from *The Christian Century,* is still at work in his opposition to the rights of the Jews to have a homeland in Israel. Working along with Dorothy Thompson and other opponents of Israel, Mr. Hopkins has proposed to church periodicals that they subscribe to a weekly column entitled "Memo to Americans," written by himself and circulated by an organization known as "Phoenix Newspaper Service." We are not going to avail ourselves of this service, but we think it ought to be mentioned that the pro-Arab propaganda is still in the same old rut: the Jews have no rights and the United Nations decision to allow Israel to become a state was a mistake.

Currently the format of this anti-Israel propaganda is concern for the Arab refugees. We join in concern for the Arab refugees and believe that far more should be done through the United Nations than is now being done. But let us not make this an anti-Jewish crusade. Let us, rather, encourage the Arab League to devote some of its efforts to the problem of refugees, rather than to its continued boycott and threat of Israel. Let us work for the relief of refugees and not use refugees as an excuse for continuation of Arab opposition to Israel. In other words, let's keep our motives straight.

Men Or Profits For The Liquor Traffic?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR NOV. 30th.

SCRIPTURE: MATTHEW 12: 1-14.

The question of temperance once more concerns us in our church school lesson studies. Once a quarter, as regularly as the clock records the hours, this perennial issue comes along for our consideration. No doubt some wonder about this plan of a regular study of a temperance lesson in the church school and question its value. We do not deceive ourselves by thinking that alcoholics stop to read the lesson before taking a drink of hard liquor. But we do hold that only by continually raising the moral issues involved in temperance do we keep ourselves alert to its vast and far-reaching consequences for evil. So we accept the challenge of the liquor traffic and take up the cudgels once more in behalf of temperance.

The committee which selects lesson topics for our study named this subject for consideration: "Men or profits for the liquor traffic?" The topic is out in the form of a question, and it is put up to non-drinkers and temperance advocates. It seems that we have the question to answer. The stake we have in the issue is not profits for ourselves. Christian people do not hold stock in saloons, distilleries, breweries, or any of the obvious units in the liquor traffic because we have lighter taxes. We mention the large group of employed workers in the traffic and take great pride in the granting of personal liberty to choose one's own form of vice. But in the long run, we all share in the ruin which the organized liquor traffic brings to mankind.

The issue is rightly stated in the question: Men or profits for the liquor traffic? The profits go entirely to the people who are engaged in the organized liquor traffic. This is a large number of people, including many who do not drink liquor in any form and who regard themselves as sound business people. There is not a saloon, distillery, brewery, advertising agency, grog shop operator or bootlegger who would be in the liquor business for anything but profit. As a great temperance advocate, one governor of Indiana once said: "The basis of the liquor traffic is greed, avarice and the lust for gain." In our consideration we are here concerned with the liquor traffic, not the drinker.

The Concern of Jesus for Human Values

The liquor traffic is one of the great examples of crass, crude and raw materialism in the world. Hard liquor taken as a beverage has yet to prove the slightest benefit to the drinker or to society. Man is the only animal on the face of the earth which drinks liquor.

Jesus gave us an example of his regard for human values in conflict within temperate religion which had gone to fanatical and intoxicated lengths in the slavish observance of laws, rules, petty regulations and outmoded ways of life.

The Sabbath was one of the chief institutions of the Hebrew faith. It was a day set apart to be observed with minute and slavish fidelity. It was one of the most sacred duties of the devout Jew to observe the Sabbath day. The Pharisees were bitterly opposed to Jesus and all his teachings and ways of life. They constantly tried to trap him into something out of which they could make a case against him as a law breaker. Plucking grain on the Sabbath, which was interpreted as harvesting it, was considered as an unlawful act. "Jesus went on the Sabbath Day through the corn: and his disciples were anhungered, and began to pluck the ears of corn and to eat." When the disciples began to murmur against Jesus and accuse him of breaking the Sabbath Day, he gave them and us a great principle of Christian conduct: "For the son of man is Lord even of the Sabbath Day."

The other incident which had a bearing on human values against law observance was the incident of the healing of a man on the Sabbath Day who had a withered hand. Jesus told the Pharisees that it was lawful to do well on the Sabbath Day.

In these two incidents, Jesus put human values far above the level of laws, things and dehumanized religion. We do well to follow the ways of Jesus in dealing with human values, when some moth-eaten formality or materialistic program comes into conflict with man's spiritual well-being.

Men Who Destroy Jesus

When the Pharisees were thwarted and outwitted by Jesus, "They went out and held a council against him, how they might destroy him." They finally did crucify Jesus, and the main reason was his insistence upon making the spirit of religion greater than the letter. Jesus would not sacrifice men for any religious law, ritual or formality. What would he do to an organized process of ruthless destruction of human values and men, women and children for "greed, avarice and the lust for gain?"

A Chicago research organization has reported that since the repeal of the Prohibition amendment, 232,000 people have been killed on public highways by automobiles driven by people under the influence of liquor. This is a slaughter which is staggering in its total. Add to this the terrible toll of lives and human values, which the liquor takes of humanity, and you can see what we are trying to avert and correct by temperance and prohibition and the practice of Christianity.

The world in which we now live is too complicated and too easily upset for liquor to have any place in its affairs. We need to come to grips with the organized liquor traffic and become alert to something which threatens our existence besides communism.

Lesson Topics copyrighted by the National Council of Churches of Christ in the U.S.A. Division of Christian Education.

Let Methodists Speak Out: Let Them Live Dangerously

CHESTER SMITH

WHEN THE PHARISEES asked Jesus to rebuke his followers who were giving him that ovation as He entered Jerusalem on Palm Sunday, He replied: "I tell you that, if these should hold their peace, the stones would immediately cry out."

In those striking words, the Master enunciated a great principle, which Methodists as his followers need ever to keep before them, namely, that it is good to speak out for the things that are right and against the things that are wrong, even if we must live dangerously to do it.

Columbus had to live dangerously in order to proclaim his great geographical idea that the earth is round. He suffered poverty, the scorn of the wise and learned, and finally imprisonment. But he discovered America.

Luther lived dangerously when he spoke out against the sins of the Roman Catholic Church of his day. But for the protection of his patron, he would undoubtedly have lost his life. But because he spoke out for the doctrine that men are saved by faith and not by works he began the Protestant Reformation, of which we are heirs.

The Declaration of Independence was the spiritual successor of those theses which Luther nailed to the Wittenberg Church on that historic October 31, 1517, because by it our forefathers of the Continental Congress cried out against the autocracy of kings as Luther had cried out against the autocracy of the Church. But it was no less a dangerous thing for them to do. If the American Revolution had failed they would have paid the penalty with their lives.

WHEN OWEN LOVEJOY a generation or so later cried out in Alton against the institution of human slavery, with which the Declaration and the Constitution compromised, he paid the penalty of his dangerous living with his life. When William Lloyd Garrison cried out against it in Boston, he suffered from mob violence. When John Brown attacked it at Harper's Ferry, he was hung. Men had to be willing to live dangerously if they attacked slavery in the era before our Civil War, and many of them did. There is no more glorious page in the history of Methodism than that which records how the Methodist Episcopal Church cried out against slavery and, as Lincoln well said in his historic tribute to the Church, it sent more soldiers into the field, more nurses to the hospitals and more prayers to heaven than any other church.

It is always a tragic thing when the church, the divinely appointed agency of almighty God to lead the people in their thought, fails to cry out against injustice and remains silent in the face of moral wrong. If the Russian Church, for example, in the days before the Russian Revolution of 1917 had had the courage to speak out boldly against the autocracy and misgovernment of the Czars, the history of our time might have been vastly different. But the Church held her peace and so the stones — the bolsheviks and later the communists — cried out. If the Methodist Church in Germany in the days when Hitler was coming to power had had the courage to cry out against him, he might never have come to the leadership of Germany. But the church remained silent. It lacked the courage to live dangerously. It is the business of the church, as of all Christians, to live dangerously, if necessary, in order to stand for truth and progress.

And what of today? It is, as Herbert Agar well said in his great book, "A Time for Greatness." We are living in the midst of a civil war of the world now. Just as in the days before our Civil War, the two economic systems of slavery and of free labor were struggling for possession of America, so today the two economic systems of totalitarianism and freedom are struggling for possession of mankind.

THREE GREAT ISSUES confront the American people to-day:

First: Science has released the vast and mighty power which has heretofore been locked up in the atom. Will that vast power be used for the benefit of mankind or for its destruction?

Second: The so-called backward peoples of the world have determined to free themselves from the domination and imperialism of the West, to achieve independence and racial equality and an equal share of the good things of life, and they are now in process of doing it. Will they accept as the basis of their political and economic life communism or democracy?

Third: Will America, the outstanding representative of democracy, set such a good example that she can persuade these people of the Orient and the Middle East to accept democracy? Will we so conduct ourselves that God will find us worthy to lead the world to freedom, racial equality, to plenty and to peace?

Can a nation that spends more for military might than for missionaries, that spends $50,000,000,000 a year for military preparations and only $2,000,000,000 to put spiritual goals into the hearts of men do this?

CAN A NATION that spends more for liquor than for its schools, whose economic life rests upon the profit motive of capitalism than upon the service motive of Jesus, where in some of its states Negroes are denied equal rights to an education, equal rights to ride upon the trains and to enjoy the privileges of the parks, do this?

I tell you, no. And so I want to see the Methodists of America speak out about these things. The Methodist Church as an ecclesiastical organization can not do it, because it is a part of the war system, its very organization rests upon the principle of Negro segregation, it remains neutral on the question of capitalism and communism. But individual Methodists can speak out on these things, and so create within the Church a public opinion which will make the ecclesiastical organization change its wrong attitude.

Christian Responsibilities In The Far East

THOBURN T. BRUMBAUGH

THE AMERICAN PEOPLE are not yet aware of the vastly increased responsibility which victory in the recent war in the Pacific placed upon our shoulders. Before December 7th, 1941, the outpost of the American sphere of influence in the Pacific Ocean was Pearl Harbor in the Hawaiian Islands. To be sure, at the turn of the present century, we had established a political claim upon the Philippines, but events demonstrated that we were not prepared to defend it by military, naval or air power.

After a great war in which the issue of supremacy in the West Pacific and Eastern Asia was at stake, the United States — presumably as a representative of the Allied Powers and later of the United Nations — found itself occupying a new and far-flung rampart of political influence and military power from the southern tip of the Philippine Islands through Formosa and Okinawa, over to the 38th parallel in Korea, and then back to a point in Japan just off Saghalien and the Kurile Islands, which are now in Russian hands, and thus to the Aleutian Islands and Alaska.

Within this new perimeter of influence and power, the United States of America is now the determining factor, not only as to economic and political affairs, but also in cultural, moral and spiritual regards.

It is in the latter area of concern that the Christian Church is primarily involved. Neither our American nor our democratic institutions will be a blessing to the peoples of East Asia or to the world unless the Christian philosophy and motivation which have been the source and genius of greatness in American life shall permeate all that we do within this new perimeter, and bring these peoples along with ourselves to new levels of moral, spritual and cultural excellence. It is in such a setting that the Christian Church must look at the lands and peoples for which our country has assumed new responsibilities in East Asia, viz. the Philippines, Japan, Okinawa and the Ryukyu Islands, and Korea.

PHILIPPINES

The outstanding fact about the Philippines is the extent of the recovery and reconstruction that have been accomplished since the end of the war. Manila is again a thriving and beautiful city. Government buildings, schools, business houses, and palatial homes again flank the boulevards. Well-built and attractive churches and schools, both Catholic and Protestant, also form a part of the new social and economic life of all such rehabilitated communities.

The Philippines is the only Christian nation in the Orient today, and the Christian churches are a vital part of the hearty devotion of the nation to democratic principles and institutions. One feels especially the growing strength of the Protestant, or as it is called in predominantly Catholic lands, the "Evangelical" movement. The Methodist and one other denomination each number one hundred thousand members or more. The place of Protestant laymen in the life of the country is especially noteworthy.

Filipinos are proud of the progress which their nation has made in independence and in the organized life of the world. This pride has many of the features of bold nationalism, and might eventually impose obstacles to the penetration of certain aspects of western culture. Nevertheless, the great bulk of the people of the Philippines are internationally minded. They desire that their Republic and all its interests shall be related to and co-ordinated with institutions of similar ideals in the growing international development of the world's life. It should be borne constantly in mind that after four centuries of Christian impact, the Philippines is the show-case of Christian democracy in the Far East.

JAPAN

Japan too is recovering from the ravages of war. Sixty of her cities were almost wholly or largely destroyed. In this holocaust of bombs and fire, hundreds of the churches, schools, kindergartens and other Christian institutions were wiped out. The people of many communities were also made entirely homeless and were scattered to other parts of the country. To most Japanese, therefore, and even for many Christians, life began again in a new way at the close of hostilities.

However, Japan is making a remarkable recovery. Her cities, her schools and governmental institutions, her business and industrial life have been largely restored. Out of five hundred destroyed, over three hundred churches have been rebuilt, and many Christian schools are also being restored.

Missionaries are again serving in many capacities throughout the country. New techniques of religious and social advance are being used; radio and other audio-visual materials being especially helpful. Work for children and for all human beings in rural and in crowded industrial areas has proven especially fruitful in the post-war age. Students and youth are open-minded and are asking guidance in the most effective ways of thought and life. Communism, of course, is a challenge confronted on all sides; but the old feudalistic and nationalistic habits still claim large areas of loyalty.

Membership in the Christian church in Japan accounts for only about one-half-of-one-per cent of the population, but the influence of Christianity is far out of proportion to this. The emperor of Japan and his family are much interested in Christianity, and the Crown Prince has had Quaker teachers for the past several years. The Japanese cannot yet be described as a democratic people; but democratic ideas and practices are making great progress in all their institutions. If the American people and the Christian churches of the western world insist that Japan must have a fair and just opportunity for life and liveli-

good in the days ahead, the Japanese people can be counted on to follow a peaceful and co-operative pattern in the family of nations.

OKINAWA

Okinawa is a little island of concentrated American military and political activity along the eastern shores of Asia. Where once Japan determined the character of life and thought in the Ryukyu Islands, the United States has now assumed this responsibility. Our army and air force are in full control of all phases of economic and social as well as political life. The Okinawan people are essentially like the Japanese in language and customs. The population of the Ryukyus is just over one million, half of the people being on the island of Okinawa. Economically the livelihood of the island is agrarian, but many families are now deriving their sustenance from services of many sorts to the American occupation forces.

Christianity is not strong in Okinawa, and is almost unknown in the other islands. A united Protestant church exists along with a few churches of other denominational patterns. There are no Christian schools or other vigorous church-related institutions. The Methodist Church has seven missionaries — three couples and a single short-term teacher — on Okinawa. Every effort is being made to mitigate the evils of military occupation and to help the Okinawan and Ryukyu people to maintain dignity of personality and hope for a better day for their children than they have themselves experienced in recent years. The success of such plans will depend upon the penetration of all phases of Okinawan life with Christian motivation and upon genuine Christian attitudes on the part of the Americans to these new wards we have acquired in the western Pacific.

KOREA

Korea today represents a sort of historic nemesis. The United States made a treaty back in the 1880's, in which the national sovereignty and integrity of Korea was guaranteed. Political factors and world conditions led to disregard of that treaty, to the ascendancy of Japan in East Asia, and eventually to the present bloody state of affairs on the Korean peninsula. The ultimate outcome of this imbroglio cannot now be prophesied. Suffice it to say that American and Christian responsibility will not be discharged, nor will disorder and tragedy cease in Korea, until Christian principles and relationships form the true basis of settlement there as elsewhere in the world.

One of the distinctive features of the Korean situation today is the extent and vitality of the Christian movement. Long a stronghold of missionary endeavor, the Korean church has always given centrality to the reading and study of the Bible. This has proven a great spiritual asset, as hundreds of thousands of Christian evacuees became refugees in communities where there were no churches and few other Christians. Driven from their homes, churches and schools, many of which were reduced to the rubble of war, these people carried their Bibles and hymnals with them. Soon there were hymn-singing and Bible study groups in barracks and tents on the hillsides of Pusan and nearby islands, where these Christians were quartered. Whereas there was but one Methodist congregation in Pusan before the invasion from the north, now there are twelve, and church buldings are appearing to give the aspect of permanency to Korean Methodism in that part of the peninsula.

Likewise Christian schools which were driven from their properties in Seoul and other cities were soon functioning in the extreme south. Chosun Christian University, Ewha Woman's University, Paichai Boys' School and various other institutions of learning were soon carrying on classes, though without libaries or scientific equipment and some even without housing sufficient to shelter the entire student body at one time.

The Union Theological Seminary, so long a part of the educational work of Methodism in Seoul, is now operating in temporary barracks in Pusan, and it is significant that more of its students were from north of the 38th parallel than south.

WITH THE EJECTION of the communists from central Korea and the stabilization of the battle-line near the 38th parallel, the refugees began to return to their former homesites as far north as Seoul. With them went over three hundred Methodist pastors intent on re-establishing churches at every point where people came together. Now again there appeared tent and barrack churches and temporarily housed schools, kindergartens, orphanages, social centers and the like.

About this time also, there began certain types of chaplains' services among those drawn together in hospitals, army camps, prisoner camps, jails, and refugee colonies. The establishment of an official Christian Chaplain's Corps in the South Korean army was an unprecedented departure from earlier custom. A definite Christian movement developed also in the prisoner-of-war camps and thousands were found to have had earlier Christian experience in Sunday schools, kindergartens or other agencies of the church.

CHRISTIANITY AND the missionary movement now confront a stupendous task in Korea. At the present moment, the relief of suffering and the rehabilitation of human beings is the most pressing need. Pastors, women evangelists and Christian teachers, together with their families, must be kept alive and effective in their leadership in the church.

At the same time, there will be increasing need for assistance as the churches, schools and other institutions begin to rebuild. If and as opportunity comes soon for the Korean people to resume life and work in central Korea, and with the possibility that efforts at restoration may be begun in North Korea as well, the demands upon the American people to aid in the process of bringing normal conditions again to that land and people will be great.

The Christian Church must be in the vanguard of those plans and efforts. The only sure foundations for peace and democracy in the Far East are Christianity and social justice.

Library of the
THEOLOGICAL SEMINARY
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You're Only Young Once

Hoover Rupert

In a recent book, Dr. Halford Luccock reminds us that we are all called upon to take the most momentous journey in the world, the journey from "I" to "we." Certainly life gives no exemptions to this journey. We all must take it in our modern world. As we grow up from infancy to childhood and into adolescence, life with increasing intensity reminds us that our train is on the way or our jalopy is galloping along. When you were a wee youngster you had to learn the difficult lesson of getting along with your brothers and sisters. And if you are an only child in your family, then your journey began with your parents in the home. But it really jarred you into reality when you went over to play with a neighbor's child. Now in your years of adolescence you can look back and call it childish and infantile. And you are correct. But have you changed any? Are you any further on your journey even though the years have passed?

If you have a little brother or sister, still in infancy, you surely have noticed how his world centers around himself. The rest of the family are virtually his slaves. And he revels in it, as well he might. But how about you, are you still in that stage? Many people early in life wrap their arms around themselves and then seek to saunter through life greatly enamoured of themselves, and expecting the world to continue its adoration at the throne of infancy. Some folks pass a good many years in this condition. They never complete the journey from "I" to "we." It looks to me like they are suffering a form of spiritual or emotional infantile paralysis. They live permanently on the level of spiritual and emotional infancy.

Well, most of us bog down on a detour in this journey, every now and then. I recall a youth conference out in Nebraska a few years ago where we were discussing the basis of the problems which youth face in everyday living. One of the girls spoke up with a phrase I have never forgotten. She said, "I think our big trouble is we always want to put ourselves in the big fat middle of everything." That pretty well says it, doesn't it? The "I" gets so big we can't get to "we."

Looks to me like this may be the basis of some of our problems on the national and international scale. Here is a nation who always insists on getting itself and its own selfish interests in the "big fat middle of everything." Is there a nation which isn't guilty of that? Name it! To be sure, every now and then we hear someone popping off about "enlightened self-interest." This is a wonderful term that can cover anything from the idea of knifing the other fellow on the supposition that he will get you if you don't, to sending food to a starving nation so the government of that nation will let you dictate its policy on some issue or issues. Looks further to me as if we had better see that nations as well as persons have to make this journey if they are to grow up into commendable maturity.

Say, take a look out the car window at the next intersection, and see what the road sign says. How far do you have to go on your journey from "I" to "we?"

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FIRST OF THREE

BUCKHANNON, W. Va. — The dedication of the new $300,000 men's residence hall at West Virginia Wesleyan College took place on the morning of October 24th, as the first major event of homecoming activities. The main speaker for the ceremony was Bishop James H. Straughn of Baltimore, Maryland, who was the resident bishop of the Pittsburg Area during the period of the initial stages of the development of the capital funds program at the college.

President W. J. Scarborough pointed out that the new hall is the first of three buildings to be completed under the million dollar building program at West Virginia Wesleyan. With the dedication of this building, Wesleyan brings to the final stage the building program which has been under development for several years. The three new structures include, in addition to the residence hall, the Annie Merner Pfeiffer Library and the L. L. Loar and Family Memorial Building of Music and Fine Arts.

NEW PRESIDENT IS INAUGURATED

NASHVILLE, Tenn.—Ceremonies which formally inaugurated Dr. Harold D. West as president of Meharry Medical College took place October 20th, on the campus of the Negro medical center. He is the first Negro to assume the presidency of the institution which has trained more than one-half of the Negro physicians and dentists in the United States. Dr. West was head of the department of biochemistry at Meharry before being named president last June.

The new president stated that a medical college owes more to its students than merely turning out technological specialists. Specialization may cause the student to become a useful machine, but not a "harmoniously developed personality," Dr. West told students, alumni and guests who gathered for the occasion. He stated that it will be necesary to enlarge research programs and to improve the faculty.

Dr. Robert A. Lambert, chairman of the interim committee since Dr. M. Don Clawson's resignation from the presidency in 1950, presided at the ceremonies. Among others who participated in the service was Dr. Edward Lewis Turner, former president of Meharry and now dean of the University of Washington's medical school, who reviewed the progress of 76-year-old Meharry Medical College.

YOUTH RALLY

The fall Worcester District rally of the M.Y.F. was held on October 3th at Quinsigamond Methodist Church in Worcester, Mass. A total of 275 seniors, intermediates and their leaders attended.

The Rev. Norman E. Crewson, pastor of Trowbridge Memorial Church in Worcester, and district director of youth, was in charge. The program included an address by Dr. George Fallon, pastor of Wesley Methodist Church, Worcester.

The evening program was the Hollywood film, "Lost Boundaries," in keeping with the total theme of "Who Is My Neighbor?" Mrs. Russel Lamb was in charge of the intermediate program, and hymn-singing was led by the Rev. Lawrence O'Brien of Charlton City.

The Rev. and Mrs. Ralph Manwiller were hosts to the conference.

AWARD TO OATIS

GREENCASTLE, Ind. — Foreign correspondent William N. Oatis, now a prisoner of the Communist Czechoslovakian government for "espionage," headed the list of thirty DePauw University alumni who were awarded citations at the alumni banquet in Bowman Memorial Gymnasium on Oct. 18th.

Indianapolis alumni who received citations were George C. Calvert, former manager of the Indianapolis clearing house; Florence Cecelia Guild, co-ordinator of secondary education for Indianapolis public schools; and Grace Smith Hornbrook, youth worker.

Other hoosiers are Charles S. Baker, retired Columbus lawyer; Edgar Prevo, merchant, and the Rev. Elmer Harvey, both of Greencastle; and Benjamin Blumberg, Terre Haute financier.

DR. GROSS TOURS

The Rev. John O. Gross, executive secretary of the division of educational institutions at the Methodist Church's General Board of Education headquarters, is en route to South America on a month's tour of Methodist schools and colleges.

He will spend one week, November 6-14, in Santiago, Chile, as a fraternal delegate to sessions of Methodism's Latin America Central Conference. While in Santiago, Dr. Gross also will attend a meeting of directors of 13 Methodist institutions in Latin America. He will speak to the educators November 11th on "Religion and Education," and next day on "Church-Related Schools in the United States."

Traveling by plane, Dr. Gross plans to visit nine other cities to confer with church leaders and meet with faculties of Methodist schools in Panama City, Panama; Lima, Peru; Cochabamba and La Paz, Bolivia; Buenos Aires, Argentina; Montevideo, Uruguay; Porto Alegre, Sao Paulo and Rio de Janeiro, Brazil. He will return to Nashville November 25th.

ZIONS HERALD 125 YEARS AGO

November 7, 1827

A correspondent of the Christian Advocate and Journal, in a letter to the editor of that paper, uses the following appropriate language respecting the mode of conducting a religious newspaper:

"Let it be indeed a **Religious Journal.** Give us as little politics as may be; but give us as much **religion** as you can. Make us acquainted with the circulation of the Bible. Tell us about **missions** at home and abroad. Let us hear where religion revives; and how many are "born again" — where the work of **holiness** prospers. Report to us all the happy deaths, which come to you well authenticated. Arouse the most stupid and slumbering to the importance of sabbath schools, and the usefulness of tracts. . . ."

A discourse will be delivered before the Female Friendly Society on Friday evening next, at the Church in Bromfield Lane, by the Rev. Mr. Maffitt; after which a collection will be taken up to aid the funds of the Society. . . . It would be a pleasing consideration if the friends of humanity generally should seize this opportunity to do good.

....

Spain. — The Apostolical insurgents in Catalonia, are said to be 14,000 strong, are daily increasing, and have committed many robberies and murders. General Monet, with 10,000 men, is marching against them. The insurrection was said to have extended to Valencia, and that there were many Frenchmen, and Italians, and Germans engaged in it.

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Maurice L. Bullock

The Preachers' Aid Society of the New England Conference, founded and sustained largely by laymen, began in 1831. Just after the turn of the century there was a tragic episode of misplaced trust which made a new start necessary. In the past fifty years, it has met with overwhelming generosity and gained in strength so that to-day it is truly a tower of assurance for all our ministry as a church.

It is a story of romantic sacrifice by able and consecrated laymen and ministers. They recognized that the support of retired ministers was a foremost claim, which as Dr. Stafford says, "outranks every other claim and benevolence of whatever kind because the protection of the ministry has a basic relationship to the life of the church."

To-day the Society stands as a living memorial to its tireless builders, many of whom are now on the retired list. It exerts a protective influence over all our ministers, a tower of assurance for new entrants and active pastors as well as for veterans and their wives and widows. It needs continuous and prayerful concern in order to meet the growing demand for an even more solid security.

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AN AVERAGE DAY IN A METHODIST HOSPITAL

Karl P. Meister

(Condensed from an article in "Bethesdan" by Albert N. McGinniss)

Were you ever a patient in a hospital? Whether you were or not, chances are that you might be someday, and in either case you will be interested in a picture presented by Albert N. McGinniss, who for many years was superintendent of Bethesda Methodist Hospital, Cincinnati, Ohio. He described for us, in vivid chart form, the story of 24 hours in Bethesda.

We are constantly reading in the daily newspapers that "seven or eight babies were born yesterday" in a certain hospital; nineteen million patients were admitted to the hospitals of America last year. The outstanding factor connected with these statistics is that 1,275,000 patients were admitted to Methodist institutions.

And what of the day-to-day activities in these hospitals of our Methodist Church? No hospital or no day can actually be called "average," for they are as different in variety as the personalities and ailments of the millions of people that they serve. But carefully checked over a period of time, certain usual routines have been noted, and certain over-all statistics compiled.

Mr. McGinniss states that in Bethesda Methodist Hospital alone 320 adults and children daily receive the services of that institution, through the direction of 54 persons in the administrative offices.

When you stop to consider the number of services required to run a hospital each day, you will appreciate the efforts being exerted to make ours a healthy, happy nation. In Bethesda there are, daily, 14 operations, eight births, eight blood transfusions, 105 laboratory examinations, 28 X-ray examinations, 15 physiotherapy treatments, 18 clinic examinations.

As a patient you may see two or three doctors a day, never realizing that in this hospital alone there are a total of 485 doctors who at some time may have a special interest in your illness and its case history. Sixteen residents, internes, and externes are constantly on call.

During one day in the hospital you will probably see only three or four different nurses who come into your room, but there are 60 graduate nurses and 120 student nurses who have deep interest in the welfare of the patients at Bethesda. In addition, there are 55 nurse assistants and aides, and 18 attendants and orderlies who may come to meet your need.

As a patient you will probably go down to the laboratory for some tests or pictures. If you have an operation, and while you are still on the operating table, a technician or a pathologist may be examining the tissue that has been removed from your body. His report will be made and studied before you awake. There are 11 of these skilled technicians in this field of activity in this hospital.

As an important and necessary part of your recovery, food is of major concern. The services of four trained dietitians are required to keep the proper food coming to you. Even though you are able to take only a glass of orange juice, still it requires 89 cooks and food servers to keep a steady supply of food flowing into the hospital to the patients and the personnel. You may be served food every hour, or you may receive the regular three meals a day, but daily in the hospital 490 patients' meals are served, 135 special diets must be prepared, and 943 other meals must go through the kitchen.

Machinery sometimes breaks down, and all equipment must be maintained, kept clean and orderly, and the entire hospital must be spic and span. For the endless task of maintenance, there are 13 carpenters, engineers and electricians, 16 janitors and custodians in Bethesda. The average day registers 55 maintenance service calls of almost any and every nature.

Also needed in everyday routine are the services of 17 laundry workers who keep the linen of the hospital in perfect condition. Each day 12,180 pieces of laundry are handled, and five seamstresses are employed just to keep the rips and tears mended, every piece in good working condition.

Once a day you will see a maid brushing up the dust in your room and keeping its general appearance tidy and neat. Little do you realize that it takes 30 maids to keep Bethesda clean each day.

There are 183 hospitals and homes in The Methodist Church, and during last year they ministered to 1,294,000 men, women, and children. There are almost 30,000 persons in all fields of service in these Methodist institutions. Multiply the services in one institution by these larger numbers, and you will in some measure comprehend that The Methodist Church is engaged in an enormous and important business in the healing ministry of our Lord.

HONOR LATE PRESIDENT MURLIN

The formal unveiling of a portrait of Lemuel Herbert Murlin, president of Boston University from 1911-1925, took place at the Boston University Faculty Club, on Sunday, Nov. 2nd, at 2:00 p. m., concluding the Boston University three-day homecoming program. A luncheon for visiting alumni at 12:30 p. m. preceded the ceremonies.

President Harold C. Case presided at the ceremonies and Dr. Warren O. Ault, William Edwards Huntington professor of history of the Epsilon Chapter Foundation, delivered the address in memory of the late University president. The portrait was painted by R.S. Meryman of Dublin, N.H., and will hang at the Faculty Club.

"Would You Revise Hymnal?"

(Continued from Page 2)

— well then, let us set about the melancholy business of revising the hymnal again. May I begin the work with this contribution?

Glorious things of thee are spoken,
Spite of thy out-moded name.
He whose word cannot be broken
Guards His city's ancient fame.
On the Rock of Ages founded,
Yet thy name must pass away.
With salvation's walls surrounded,
Thy nomenclature is passe.

Donald C. Babcock,
Durham, N.H.

BISHOP PRAISES WOMAN'S ROLE

From the vantage point of his 90th year, Bishop Herbert Welch recently paid his tribute to the women whose names do not appear in "Who's Who" but who have helped to place their sons and husbands "in the dictionaries of notables."

In his address at the services for the late Leila White Mott, wife of Methodism's most widely-known layman, Dr. John R. Mott, Bishop Welch said: "We have often been told that in every outstanding career, whether of dignity or shame, we must find the secret of its force in some woman behind the scenes, prompting and stimulating.

"What does the world owe to women who have not themselves found a place in the dictionaries of the notables but who have helped to place their dear ones in such lists, content to hide in the shade of a great personality; to be king-maker rather than king; to be a power behind the throne instead of sitting on the throne; the mother who finds her crown of joy in the success and goodness of her children; the Hannah who trains a Samuel; the Mary who nourishes an infant Jesus."

Bishop and Mrs. Welch celebrated their own 60th wedding anniversary on June 3rd, 1950.

Family Life Committee

NASHVILLE, Tenn. — Following its organizational meeting October 17th, the Methodist Church's new Family Life Committee voted to meet November 22nd in Chicago to plan a four-year program and select the date and site for a national convocation. Bishop Hazen G. Werner, Columbus, Ohio, is chairman of the committee. He was named by the Council of Bishops following action by Methodism's General Conference last spring establishing the body and authorizing it to "promote and administer a special program of family life emphases" throughout the church.

At the Nashville meeting, the committee elected as vice-chairman the Rev. J. Manning Potts, editor of "The Upper Room," daily devotional guide. The Rev. E. D. Staples, head of the division of the local church's Christian Family Department, was named secretary, and the Rev. C. W. Loughlin, Board of Education treasurer, was elected treasurer.

"We must get the total church family-centered," Bishop Werner told the group. "It is increasingly difficult today for families to find time to worship together, but if we permit religion to die in the home then the church itself is doomed," he added. The thousands of dislocated families — stemming from military service and the mushrooming defense industries — challenge the church to an all-out effort to better its family relations program, the committee agreed.

Meanwhile, the executive committee will meet November 4th in Cincinnati to map plans for the Chicago meeting. In addition to officers, members are the Rev. John Q. Schisler, executive secretary, Nashville, of the division of the local church; the Rev. C. R. Hooton, Washington, D. C., executive secretary of the Board of Temperance; W. Rolfe Brown, Chicago, Board of Lay Activities, and Miss Thelma Stevens, New York, Woman's Division of the Board of Missions.

I WONDER

Edith M. Quick

Each year in chill November wind
I plant my crocus bulbs.
Among the stones they're tucked away.

But when I buried them today
Beneath a sickroom window,
I wondered if when April rains
Seep through the earthy clods

Will she be here to note their hues
Of purple, yellow, pinks and blues
Revealed by each new dawn?

Or must I take a gay vanguard,
Transplant them on a new gray mound:
A corsage on her quiet breast,
O'er fluttering heart, now still at last.

EISENHOWER WON IN BOSTON UNIVERSITY

Republicans Eisenhower, Lodge and Herter, according to a poll completed by the Boston University Government Club and the "News," student weekly, was voted into office on November 4th. The poll of 1913 students, covered eight of the 17 schools and colleges of the University and showed that Republican student voters are more closely following their parents' voting plans. Students of voting age made up 55.5 per cent of those questioned.

"Ike" polled 55.5 per cent of the total University balloting, taking a margin of 268 votes over Democrat Adlai Stevenson, whose totals were 44.5 per cent of the vote.

Twin Area Calendar

Nov. 6-15 — New York Area United Evangelistic Mission.
Nov. 7 — World Community Day.
Nov. 7 — Drew Advance dinner rally, Millerton, N. Y.
Nov. 9 — New England Conference Veterans of the Cross Day.
Nov. 9 — United Church Canvass Sunday.
Nov. 11 — Poughkeepsie (N.Y.) District youth rally.
Nov. 11 — Armistice Day.
Nov. 27 — Thanksgiving Day.

Miscellaneous Advertisements

EXPERIENCED ORGANIST and choir director desires position in Boston or vicinity. Write R. M. Hill, 221 Dorset Rd. Waban, Mass.

Bishop Lord Heads Missionary Committee

NASHVILLE, Tenn. — The task of keeping Methodists "missionary minded" will continue under the leadership of Bishop John Wesley Lord, Boston, Mass., for the next four years. He was re-elected chairman of the church's interboard committee on Missionary education, when the agency met October 13-15 to plan its quadrennial program.

The committee is an affiliate of the Board of Missions, New York, and the Board of Education, Nashville. It has charge of churchwide educational programs relative to activities and needs of Methodist missionary projects. Bishop J. W. E. Bowen, Atlanta, was elected vice-chairman. Other officers are Miss Helen L. Johnson of the Missions board staff, secretary, and the Rev. C. W. Loughlin of the Board of Education, treasurer.

In special reports, the committee was posted on current events in Korea, Japan and the Philippines by the Rev. T. T. Brumbaugh, Board of Missions staff, who visited those countries recently. "The postwar recovery of Japan and the Philippines is amazing churches, schools, hospitals and other public buildings are being rebuilt rapidly, and Protestantism in the Philippines is considerably stronger," he said.

Bishop Bowen, who visited Africa this year, said, "I witnessed the fruits of missions and was convinced that the future economic and social development of that vast continent is definitely linked to missionary projects." On the home missions front, the committe heard the Rev. George A. Warmer, Los Angeles district superintendent, cite a national need for 1,500 new churches in the immediate future. He pointed out that 600 Methodist congregations are now using temporary housing.

COLLEGE-LEVEL HUMOR

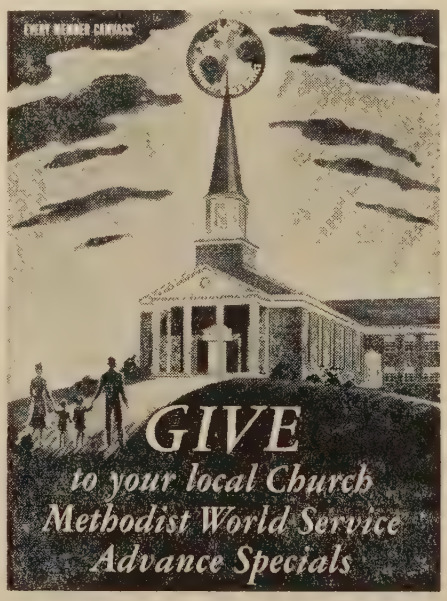
NASHVILLE, Tenn. — Most campus humor magazines are "junkyards of college wit," a Michigan State College professor charges in the November issue of "Motive," official organ of the Methodist Student Movement, circulated on more than 400 college campuses.

The author, Prof. Herbert Hackett, states that his critical analysis represents the consensus of a class of 82 Michigan State students after a year's study of college humor magazines. The class found the wit at the level of "a dull seventh grader" in most of the publications, and classified the jokes as "corny," "stereotyped," "filthy" and "sadistic" but rarely "funny," he reports.

He charges that a majority of the "Ha! Ha!" publications are controlled by small cliques, clubs or fraternities, and calls for a reformation by students interested in combining clean humor and serious thinking.

Among the "better magazines" he commends the University of Texas "Ranger," "Skol" of Minnesota, and the Ohio State "Sundial." Those of Northwestern, Iowa, Syracuse and Columbia are cited as "mechanically superior" to many commerical publications.

Advance Specials Poster



This is a reproduction of the new Every Member Canvass poster, "Give to Your Local Church, Methodist World Service, Advance Specials," announced recently by the Central Office of Promotion. Attractively printed in four colors and measuring 18 and one-half inches by 24 inches, the poster will prove useful during the Every Member Canvass and in special programs on RIAL, Advance Specials, and the Week of Dedication. For church bulletins and parish papers, 100-line screen mounted electrotypes 2 and one-quarter inches by 3 inches may be had at $2.50 each and, for newspapers, 65-line screen mats at 15 cents each, postpaid. Order from the Service Dept., 740 Rush St., Chicago 11, Illinois.

Asks Protestant - Catholic Co - operation

BUFFALO, N. Y. — An impassioned plea for Protestantism to do "everything possible to co-operate with the best in Roman Catholicism" was made at the annual Reformation service by Dr. Harry Emerson Fosdick, noted preacher and author.

Dr. Fosdick told an overflow crowd of 4,000 persons in Kleinhans Music Hall that co-operation is necessary "for the sake of our nation and the world." The throng was the largest ever to attend a Reformation service sponsored by the Council of Churches of Buffalo and Erie County.

Dr. Fosdick, who is pastor emeritus of Riverside church, New York City, said he was "fed up with negative Protestantism." He urged co-operation with Roman Catholicism as one step in making Protestantism "a dynamic, forward-looking movement."

"The points of conflict between us are many and obvious and today they are acrimoniously stressed," Dr. Fosdick declared. "We will not have an American ambassador at the Vatican — but then many Roman Catholics Catholic voices in the United States which agree with that. We will not have public funds used for the support of private and parochial schools — but the nmany Roman Catholics affirm that too."

Asserting that relationships between Church and State cause Protestant apprehension of Catholics, Dr. Fosdick continued: "Let us never forget that on that point we Protestants do not come into court with clean hands; that in one country after another where Protestants are a majority, there are today established national Protestant Churches with important discriminatory privileges that Roman Catholics are denied.

"The American system, separating Church and State, has not yet, by any means, been unanimously accepted by Protestantism. And let us not forget either that millions of loyal American Catholics thoroughly agree with us about our national policy — the clear separation of Church and State."

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Schweitzer Addresses French Academy

PARIS — Dr. Albert Schweitzer, 77-year-old Protestant medical missionary in Africa and noted philosopher, musician, author and theologian, spoke on "The Problem of Ethics in Human Thought" in making his maiden address to the French Academy recently. He was elected to the Academy last December to fill the seat left vacant by the death of Marshal Henri-Philippe Petain, who headed the Vichy regime ruling France under the occupation.

Defining ethics as "good behavior toward oneself and others," Dr. Schweitzer said that to him good behavior seemed to be "born of a sentiment of solidarity. . . . Ethics cannot in any way be considered as a consequence of any particular conception of the world," he said. "They are the result of a personal interpretation of the world which is in no way helped by scientific knowldege of the world. Ethical thought and life spring from the will to be at peace with oneself and with all living beings.

"True knowledge of the world leads us to humility and to the acceptance of the mystery of existence and life, a mystery which ever deepens as the means of scientific investigation develop. The fundamental idea of good, therefore, is to preserve life and to favor its fullest development."

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CHANGE IN DIRECTORS

Professor Atlee Lane Percy, dean of Boston University, who has served also as director of the University summer session for the past 19 years, will relinquish his latter duties in order to devote his full time to the office of University Dean, according to announcement from President Harold C. Case of Boston University.

His successor in the summer term direction will be Robert W. Sherburne, associate professor of accounting in the College of Business Administration, who has served with distinction as assistant director of the summer term in 1949-50-51, and as associate director during the season which closed in August.

BISHOP SHORT HEADS EDUCATION COMMITTEE

NASHVILLE, Tenn.—Bishop Roy H. Short, Nashville, was elected chairman of the Methodist Church's joint committee on religious education in foreign fields at the group's annual meeting October 16th. He succeeds Bishop Paul B. Kern, retired.

Responsible for developing the denomination's religious education program outside the United States, the committee is an auxiliary of two general Methodist agencies — the Board of Missions, New York and the Board of Education, Nashville.

Miss Barbara Lewis and Dr. Burnham Kirkland, both of the mission board staff, were re-elected secretary and treasurer, respectively. The committe adopted a $55,511 annual budget, and heard progress reports of Methodist activities in foreign fields. There were no reports from China and the "iron curtain" countries of Europe.

Taylor Asks Religious Front

ITHACA, N. Y. — An appeal for the world's religious groups to "enlist under one banner" to counter threats against peace was sounded by Myron C. Taylor in formally presenting Cornell University with a new $2,000,000 religious center and war memorial.

"Nothing but a common front with religion can save the world from catastrophe," he said. "Religion is the only force that can bind people together to resist evil influences and actions. It cannot be really effective unless all religions enlist under one banner and establish a common front inspired by faith in Almighty God."

Mr. Taylor said that his experience as representative to the Vatican for Presidents Roosevelt and Truman between 1939 and 1950 had strengthened his faith in "the ultimate triumph of a spiritual ideal." During that period, Mr. Taylor said, he had devoted a great deal of time to conferring with recognized leaders of the great religious faiths in Europe, the Near East and America. "My primary effort," he said, "was to bring about an international common front of effort by the Churches in achieving and preserving peace in the world."

Anabel Taylor Hall, named in honor of the donor's wife, houses a 154-seat chapel with Christian, Jewish and non-denominational altars, an auditorium for larger services and offices, meeting rooms and other facilities for various religious groups. The names of 478 Cornell students and graduates who died in World War II are inscribed on a stone tablet in its entrance foyer.

TO THE BOSTON WESLEYAN ASSOCIATION
581 Boylston Street, Boston, Mass.

I nominate .....,

a layman, to receive the 1952 **ZIONS HERALD AWARD** for Methodist Churchmanship, on December 10, 1952.

(Write a letter of not more than 200 words giving your reasons.)

Signed .....

Address .....

PERSONS

Dr. Frederick Brown Harris, chaplain of the United States Senate and minister at Foundry Methodist Church in Washington, D. C., returned recently from a number of speaking engagements in Dallas, Texas. On leaving the city, he was presented with a certificate making him an honorary citizen of the city of Dallas.

At a special service on October 19th, the mortgage on Fisk Memorial Parsonage at Natick, Mass., was burned. The Rev. John K. Montgomery is pastor of the Fisk Memorial Methodist Church.

A son, Stephen Arthur, was born on October 24th to the Rev. and Mrs. Arthur W. Newcomb, Jr., of the Maplewood Methodist Church in Malden, Mass. Mr. and Mrs. Newcomb are also parents of two girls, Janice and Elaine.

Mrs. Francis Wilson, wife of the pastor of Epworth Methodist Church in Worcester, Mass., left last Thursday for rest and recuperation at the home of her father, Mr. D. Z. Grove, on Route 1 in Summerdale, Alabama. Mrs. Wilson has been ill for the past several weeks.

Miss B. Marion Hope, a retired deaconess of The Methodist Church, was a patient last week at the New England Deaconess Hospital. She has now returned to her home at 65 Trinity Park, Oak Bluffs, Mass.

On November 2nd, the James K. Allen Family of Dighton, Mass., held a musical concert at the Methodist church in Salisbury, Mass.

Formal installation of Rabbi Samuel Perlman as director of the B'nai B'rith Hillel Foundation at Boston University, a Jewish student organization, will be witnessed by religious leaders and students today, Nov. 5th, at 8 p. m. at the University's Hayden Hall, 685 Commonwealth Ave., Boston. Rabbi Maurice Zigmond, Hillel director at Harvard University, will deliver the charge of installation to Rabbi Perlman, and President Harold C. Case will deliver the major address. Invocation will be by Rabbi Sanford Jarashow, assistant director at Harvard, and benediction by Rabbi Herman Pollack, Hillel director at the Massachusetts Institute of Technology.

"This I Know," a program under the direction of the Massachusetts Council of Churches, will be heard every Sunday at 9:45 a. m. on radio stations WBZ, Boston, and WBZA, Springfield, Mass. The first of these broadcasts was given on November 2nd, with the editor of ZIONS HERALD as speaker. The Rev. Roy M. Pearson, minister of Hancock Congregational Church in Lexington, will speak on Nov. 9th; Dr. Theodore P. Ferris, rector of Trinity Church in Boston, on Nov. 16th; and Dr. Herbert J. Gezork, president of Andover Newton Theological School, on Nov. 23rd.

Bishop Ensley To Broadcast

Bishop F. Gerald Ensley of the Des Moines (Ia.) Area of The Methodist Church will be the preacher on Columbia's "Church of the Air" Sunday, Nov. 16th, at 10:30 a. m. Eastern Standard Time (9:30 a. m., Central Standard Time.) The broadcast will originate in the studios of Station KRNT, Des Moines. Music for the service will be provided by the Simpson Choir of Simpson College, Indianola, Iowa, under the direction of Professor Hadley Crawford.

Bishop Ensley, second youngest bishop of the denomination, is known for his outstanding pulpit ability. Previous to his election to the episcopacy in July of this year, he served for eight years as minister of the North Broadway Church, Columbus, Ohio. His earlier pastorates were in Massachusetts and New Hampshire. For six years he was a member of the faculty of Boston University School of Theology.

The northern district of the New Hampshire Conference of The Methodist Church will hold its evangelistic mission from Nov. 16th to Nov. 23rd, and the southern district from Nov. 30th to Dec. 7th.

Mrs. Mildred A. Garland, widow of the late Rev. Charles C. Garland, and mother of the Rev. Roger E. Garland of the Bethany Methodist Church in Roslindale, Mass., is now living in a rest home in Portland, Me.

A son, Jerome Paul Paige, was born on October 18th to the Rev. and Mrs. Donald E. Paige of 167 Chestnut St., Gardner, Mass.

Mrs. Hattie L. Fry, widow of the late Rev. Alfred W. Fry, is a patient at the Mt. Auburn Hospital, Cambridge, Mass.

Mrs. William M. Grandy, widow of the late Rev. W. M. Grandy, has returned to Massachusetts after several years in Bellerose, L. I., and now lives at 114 Pleasant Street, East Walpole, Mass.

Mrs. Faith Duncan, wife of the Rev. James R. Duncan of St. Paul's Church, Lowell, Mass., has returned to the parsonage at 36 Douglas Rd. after a stay at the Lowell General Hospital, and is on the way to complete recovery.

The Rev. and Mrs. Franklin Knotts returned from their summer place in Sunapee, N. H., to their new address at 14 Freeman Avenue, West Roxbury, Mass.

ADDED TO EVANGELISM

The Methodist General Board of Evangelism has added two ministers and a layman to its national headquarters staff, it was announced by Dr. Harry Denman, executive secretary.

The Rev. J. Lester McGee comes to the board from the pastorate of First Methodist Church, Winchester, Ky. He is assigned to the Department of United Evangelistic Missions, and will give primary attention to organization of the Southeastern Jurisdictional campaign to be launched in nine states next April and May.

The Rev. W. D. Lester, Kansas City, Kan., is a new staffman in the board's Department of Negro Work. He has served pastorates in the Central West Conference, and has also held numerous administrative posts, including that of district superintendent. He is a graduate of Philander Smith College, Little Rock, Ark., and Gammon Theological Seminary, Atlanta, Georgia.

A former newspaperman, Harold S. Rogers of Anoka, Minn., has been named to a new board post as director of research. He was formerly city editor of the Brainerd, Minn., "Daily Dispatch," and associate editor of the magazine "Sports Afield." Before joining the board, Rogers was administrative assistant to the governor of Minnesota. He is a graduate of State Teachers College, St. Cloud, Minn., and did graduate work at the University of Minnesota.

After many years of fellowship, the two Methodist churches of Sidney and Gurley, Nebraska, have decided to become separate charges under separate pastoral leadership. Sidney, with a membership of over 1200, now plans to enlarge not only its physical plant, but likewise its staff to meet the needs of one of the most rapidly growing cities of Nebraska. The Rev. Benjamin F. Schwartz, pastor of the Sidney Methodist Church, reports that funds and subscriptions to cover the cost of a $100,000 church building have been secured in a recent campaign.

Goodwill Inn For Boys Holds 10th Anniversary

The biggest event in the history of Charles Hayden Goodwill Inn will be the twentieth anniversary dinner celebration on Wednesday, November 19th, at 6:30 p. m. in Brown Hall of the New England Conservatory of Music Building, Boston, Mass.

Speaker of the evening will be Dr. Abram L. Sachar, president of Brandeis University. Mr. J. Willard Hayden, president of the Charles Hayden Foundation, will be the honored guest. Mr. Lewis R. Schultz is chairman of the dinner committee.

Reservations at $5.00, covering expenses and contribution, should be made with Mr. Robert J. Straley at 7 Wheeler Street, Boston 16, Mass. Members and friends are invited to bring one or more boys of the Inn as their guests at half price.

LUTHER'S OAK WAS ELM

New York (NLC) — The question whether the famous Luther tree of Germany is an oak, as maintained by the NLC News Bureau, or an elm, as been raised and is hereby answered — it's an elm.

Rather, it was an elm. The tree under which Martin Luther allegedly rested on his way to the Diet of Worms in 1521, was cut down in 1949. Its wood is now used to carve Luther roses and Luther plaques, sold all over the world to raise money for rebuilding the "Luther Church," the St. Magnus Church at Worms, where the Reformer worshipped during his trial before Emperor Charles and the Diet.

The confusion about the tree's species arose when this action was publicized as the "Luther-oak for Luther-church" drive last summer. Seeded by American Lutherans, who visited Worms, the News Bureau dug into sources and, redfaced, came up with the truth: commonly referred to in German as the "Luther-tree," the green giant was never, before it was cut, called an oak.

An old German song, telling the tale of how Martin Luther rested in the tree's shade, says the 16th Century Reformer sat under an elm. Even more convincing, a botanist of the 20th century, who wrote the last chapter of the famed tree's somewhat nebulous history, said it "died of the common disease of elms."

Admitting its mistake, the news Bureau reconfirms the rest of the facts about the Luther — let us say — tree, for Luther-church action publicized last summer. Luther rose buttons and plaques with the Reformer's portrait are carved from the wood and sold in Germany, Scandinavia and the United States.

New Broadway Temple Methodist Church Dedicated

Construction has just been completed on the new Broadway Temple Methodist Church in New York City, and the edifice will be dedicated on Sunday, November 23rd, concluding a full week of special services. Guest preachers include: Bishop W. Earl Ledden, Bishop Frederick Newell, Mrs. Frank Brooks, Mr. Howard W. Selby, Dr. Ralph W. Sockman, and Dr. Robert J. McCracken. Four guest choirs are participating in the service.

Broadway Temple was started by the late Dr. Christian F. Reisner, who died before the project was completed, leaving an unfinished building and more than three and one-half million dollars in debts. In 1940, Dr. Allen E. Claxton assumed the pastorate of the church, and launched a great campaign to clear off the indebtedness. When that was done, he launched a second campaign for new money to build the church, and the sanctuary is now being dedicated with both the old properties and the new properties on a sound financial basis.

An outstanding program of religious education and visitation evangelism has made Broadway Temple one of the notable churches of New York City. Dr. Claxton, who is a member of the General Board of Evangelism of The Methodist Church and a popular speaker before conferences, college audiences and civic associations, is heard regularly over the Mutual Radio Network and the Dumont Television Network.

Broadway Temple occupies a full block on Upper Broadway between 173rd and 174th Streets, and includes not only the new church building with its religious educational unit, but also two towering apartment buildings, housing eight small specialty shops and 126 families.

At its annual meeting October 15-16, the Methodist Church's Interboard Committee on Christian Vocations elected Bishop Edwin E. Voigt, Aberdeen, S. D., chairman for the next four years. He succeeds Bishop Charles W. Brashares, of Chicago. Reelected to office were the Rev. M. O. Williams of the Board of Missions, New York, vice-chairman; Olin Oeschger of the Board of Hospitals and Homes, Chicago, secretary, and the Rev. Richard G. Belcher, Nashville, executive secretary.

Dr. Norman Vincent Peale will be the speaker at the World Community Day celebration on November 10th at 2 p. m. at the Daniel L. Marsh Chapel, Boston University. The service will be under the auspices of the Boston Council of United Church Women. Dr. Peale, pastor of Fifth Avenue Marble Collegiate Church in New York City and noted author and lecturer, will speak on the subject, "Peace from Within." Contributions of clothing for children in war-torn areas will be given at the meeting.

Bishop John Wesley Lord announces two new appointments on the Providence District of the New England Southern Conference. The first is that of the Rev. Philip A. Ahern, pastor at Chartley and North Rehoboth, Mass., since 1950, to the Centerville Church in West Warwick, R. I., and the second, that of the Rev. Wesley H. Allen to succeed Mr. Ahern at Chartley and North Rehoboth. Both these appointments are effective as of Nov. 15th. The vacancy at Centerville was occasioned by the death of the Rev. Melville E. Osborne in September. The new pastor at Chartley and North Rehoboth, Mr. Allen, was received on trial in the New England Southern Conference at its session last June. He is a student at Boston University School of Theology.

"CHRIST CHURCH"

(Continued from Page 5)

was pleased when the King of Poland promised satisfaction for the riot at Thorn between Jesuit students and Protestants who were accused of sacrilege. Following execution of the president of the city council and leading citizens, Protestant powers of Europe and Poland were especially annoyed by the British minister's speech. He was interested in Spaniards daily plundering British merchantmen as fast as they could catch them in the West Indies. He wrote home about the steeple which fell from St. Peter's Church in the Baily, about fire in the Mitre, and about the Oxford chandler who murdered two men and wounded a third.

But increasingly in his letters he discussed **ideas** much as every sophomore begins to look at them. He began to forge the furniture of his mind. First, he questioned Jeremy Taylor's idea of humility as the virtue of thinking meanly of one's self. Frankly, John felt it was not a virtue to think one's self "the worst in every company." A man who endeavors to please God is better than one who defies Him, he felt. "If a true knowledge of God be necessary to absolute humility, a true knowledge of our neighbor should be necessary to comparative. But to judge one's self the worst of all men implies a want to such knowledge."

Dealing with faith, he defined it as a "species of belief defined as an assent to a proposition upon rational grounds" — which was substantially the idea of faith set forth by Richard Fiddes. "As I understand faith to be an assent to any truth upon rational grounds, I don't think it possible without perjury to swear I believe anything unless I have rational grounds for my persuasion."

Coming to predestination, he doubted the existence of "an everlasting purpose of God to deliver some from damnation" because the idea excluded all from that deliverance who are not chosen. "If it was inevitably decreed from eternity that such a determinate part of mankind should be saved," he argued, "and none beside them, a vast majority of the world were only born to eternal death without so much as a possibility of avoiding it. How is this consistent with either divine justice or mercy? Is it merciful to ordain a creature to everlasting misery? Is it just to punish man for crimes which he could not but commit? How is man, if necessarily determined to one way of acting, a free agent? To lie under either a physical or a moral necessity is entirely repugnant to human liberty. That God should be the author of sin and injustice (which must be the consequence of maintaining this opinion) is a contradiction to the clearest ideas we have of the divine nature and perfections." He felt that "faith must necessarily at length be resolved into reason. God is true: therefore what He says is true."

In writing to his father, John showed himself concerned with the **Unde malum** problem, the question of "whence did evil arise?" He said that some people to solve the problem supposed two governing principles—the one good, the other evil, the latter being independent on and of equal power with good, and the author of all that was irregular or bad in the universe. This was the "monstrous scheme of the Manichees" confuted by St. Austin. The plain truth, said John, is that the hypothesis requires no more to the confutation of it than the bare proposing of it since two supreme independent principles is next door to a contradition in terms, "two absolute infinities," and "he that says two had as good say ten or fifty, or any other number whatever. Nay, if there can be two essentially, distinct, absolute infinities, there may be an infinity of such absolute infinities." Wesley held that we may fairly account for the origin of evil from the possibility of a various use of our liberty — even as that capacity or possibility itself is ultimately founded on the defectibility and finiteness of a created nature.

John was thinking his way through all the distracting and irrelevant influences which surround a college with concern for the validity of ideas. He was maturing. He found encouragement in the association with his brother Charles and continuing support from his father and mother.

As Charles Wesley felt the pressures of the campus bearing down upon him he was encouraged by his father. Father Samuel suggested that he find time every day for a walk and then concluded with this advice:

"Hold up your head and swim like a man; when you cuff the wave beneath you, say to it much as another hero did, 'Thou carriest Charles, and Charles' fortune.' But always keep your eye fixed above the pole-star; and so God send you a good voyage through the troublesome sea of life, which is the hearty prayer of your loving father." — Permission to reprint this article must be secured from the author.

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On A Wide Circuit

W. W. Reid

Christmas at the Drugstore

I see there is a great "public relations campaign" on to make the corner drugstore the center for our 1952 Christmas shopping. I suppose it is on the theory that since we buy most everything else—tuna-fish-salad sandwiches, via nylons and love-mysteries, to raincoats and umbrellas — in the drugstore, it ought also to be a dispenser of Christmas cheer.

I suppose, too, the old slogan-slinger will be on the job again for this campaign. May we humbly offer:

"Xmas gifts galore —
Is she sore? Does he snore?
Your dollar's now worth more
In the druggist's bargain store."

So, from my favorite soda-fountain stool, I look over the drugstore (yes, there is a drug counter in back of the display of saucepans and sleeping-talking dolls) to see what I may purchase for some of my Christmas-list friends. You know, those who generally "remember me" with this or that in the wild scramble a day or two before the festive occasion.

That 300-day clock might be just the thing for Joe (he never seems able to get up on time!); or would the electric one be better; it's not nearly as expensive. . . . Wish I had the nerve to give Aunt Clara some of those vitamin pills—maybe a month's supply; — or would aspirin be better? Guess the old farm doesn't have the good soil it had in Grandpop's day! . . . And Cousin Minnie? If that pressure cooker wasn't so expensive it might be the thing: she never seems to have Tom's supper ready on time. Maybe, though, she'd like one of those new plastic lampshades . . . Then there's Minnie's three kids (what a pest that oldest one is!); and that woman who gave me a box of lavender stationery (I suppose given her by someone else!) last Christmas.

But hold — just a minute — is this hat my Christmas has become? A rand annual occasion for exploiting nd exhibiting selfishness, greed, inginess, perhaps resentment and bite, for "keeping up with the relaves," "fulfilling social duties," "getng the most for the least given" — orgetting the giver, and the gift, and he spirit of those who first came to orship and adore. Was it material rinkets that the shepherds envisiond on that Christmas night when they hrilled to the angels' song? Was it etter business, or a good advertising roposition, or greater wealth in reurn that the Wise Men sought when hey laid their treasures at the feet f the Babe? And what was God's urpose in sending His Son to live mong men?

In our celebration of the Christmas eason, we have gone a long, long ay from its earliest observance. Yes, commercial interests" have taken ver; but the fault lies, too, at the oor of the church and of church peole — the people of commerce. Peraps if the church would "recover" hristmas, recover its spiritual meanng, it might engender in peoples and n nations the faith and the will to go out and conquer the world."

Perhaps we need my old-time druglist church-elder friend's slant on his: "Maybe the drugstores should eave Christmas to the preachers, and ot try to 'make hay' from people's verflowing kindness and goodwill. nd maybe the preachers should eave some of their activities to docors, druggists, and psychiatrists; and nstead use that Christmas kindness nd goodwill to tackle seriously some f the social and economic problems hat only God's love and Jesus' teachng can solve."

CAUTIONS AGAINST ESCAPE FROM WORLD

LANCASTER, Pa. — A trend toard letting the quest for spiritual ecurity take people "out of this orld" was deplored by a theologian n an address delivered as part of the 00th Anniversary Week at Franklin nd Marshall College.

Dr. Edwin E. Aubrey, professor of eligious thought, University of Pennylvania, urged: "Don't run out of his world; rather have faith and ope that is realistic. For your seurity must be worked out through he reality of change, change that is nevitable."

Dr. Aubrey pointed out that durng the past century many things have happened to upset people's thinking: the development of Darwin's evolutionary theories, Freud's psychology, atomic fission. Each generation has felt "lost," he noted, but the Hebrew-Christian tradition has proved its ability to survive through a history of change. "It is a tradition that emphasizes God is real and active in the changes of history," he said.

KOREA CHAPLAINS GET BRONZE STAR

WASHINGTON, D. C. — The Department of the Army has announced the award of the Bronze Star for gallantry to eight chaplains who have been serving on the front lines in Korea, and presentation of the Commendation Ribbon to three others who have served in that theater.

• • • • • •

"Christian thinking always comes back to the question, 'How do we know our beliefs are true?' Real faith is marked by its own confession of a continuing struggle for truth."

• • • •

"What Present-Day Theologians Are Thinking."
Daniel Day Williams
Harper & Brothers, New York.

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Recipients of the Bronze Star are: Chaplain (Major) Ralph T. Osborn (American Baptist), New York, N. Y.; Chaplain (Captain) James J. Colgan (Roman Catholic), Hutchinson, Kan.; Chaplain (Captain) William J. Holloway, O.S.M. (Roman Catholic), Chicago, Ill.; Chaplain (Lt. Col.) Ottomar H. Tietjen (Missouri Synod Lutheran), Los Angeles, Calif.

Also, Chaplain (Captain) Nelson F. Davis, Jr., (Southern Baptist), Forest, Miss.; Chaplain (Captain) George E. Lang (American Baptist), Fitchburg, Mass.; Chaplain (Major) Ralph A. Purdy (American Baptist), Little Fork, Minn.; and Chaplain (Captain) Ralph R. Rott (North American Baptist General Conference), Buffalo, New York.

Winners of the Commendation Ribbon are Chaplain (Captain) Allen C. Edens, Jr. (Methodist), Pembroke, N. C.; Chaplain (Captain) Oliver DuFresne Kehrlein, S. J. (Roman Catholic), Los Angeles, Calif.; and Chaplain (Captain) Ernest B. Clements, S.J. (Roman Catholic), Washington, D. C.

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Lipphard To Retire

NEW YORK — Dr. William B. Lipphard will retire on Dec. 31st, as editor of "Missions Magazine," monthly publication of the American Baptist Convention.

Dr. John C. Slemp, present associate editor, will succeed to the editorial post Dr. Lipphard has held for the past 20 years. Dr. Slemp formerly was editor of Uniform Sunday School Lessons for the American Baptist Publication Society in Philadelphia, and prior to that was editor of "The Biblical Recorder" of Raleigh, North Carolina.

Dr. Lipphard, 66, has been associated with "Missions Magazine" for 39 years, having served nine years as corresponding and ten as associate editor before taking over the editor's chair. The magazine last April was accorded top honors for "eminence in editorial writing" by the Associated Church Press, which comprises editors of Protestant publications in the U.S. and Canada.

Dr. Lipphard will devote much of his time after the first of the year to the Associated Church Press, which earlier this year authorized his employment as its paid executive secretary on a part-time basis. He was president of the organization from 1947 to 1949.

RELEASED-TIME PROGRAM

ATLANTA, Ga.—The Atlanta Association of Baptist Churches rejected an Atlanta Christian Council proposal to inaugurate a released-time religious instruction program in the city.

An adopted resolution opposed the plan because of "potential encroachment upon the cherished principle of separation of Church and State, for which principle Baptists have ever stood."

George G. Scrivener

By T. Arthur Mosley

George G. Scrivener was born in County Durham, England, in the year 1870, and as a young fellow came to the United States to enter a business profession.

He immediately became associated with the Methodist Church of which he had been a member in England, and eventually was licensed as a local preacher, and later recommended as a student for the ministry. Entering Boston University School of Liberal Arts, from which he graduated, he later completed the course in the School of Theology with the S.T. B. degree.

Dr. Scrivener's entire ministry was within the boundaries of the New England Southern Conference, where he served many of its finest churches, including Attleboro, South Manchester, Newport, and East Providence. He had the unique distinction of serving twice for the full terms of six years each, on one district, that of Norwich, as district superintendent, and at the expiration of his second term in 1937, he retired from the active ministry, but did continue to supply various churches.

He spent his summer at his beloved home on Trigg's Island, in New Hampshire, where he was noted for his prowess as a fisherman, and he went to Florida for the winters, living for some time in a spacious trailer in Winter Haven, and then going to Lake Como in Florida to supply for seven years. He gave up this work three years ago, but he purchased a home next to the parsonage, where he lived until his death on the 17th of October.

Funeral services were held at the hour of regular morning worship, with the pastor presiding, and prayer being offered by an old friend at Lake Como, Dr. Chase, a retired Congregational minister. Dr. Scrivener's old friend and long time associate in both the pastorate, and the district superintendency, T. Arthur Mosley, gave the eulogy at the church. The body was cremated in Jacksonville on the 20th of October, and sometime in the summer of 1953, the ashes will be buried beside those of his first wife, at East Wolfeboro in New Hampshire, beside Lake Wentworth, which he so greatly loved, and near the island on which he had lived in the summer time.

Dr. Scrivener's widow, whom he married in Newport in 1940, will continue to live in Lake Como. He had one daughter, Mrs. Ruth Sunderland of Beverly, Mass., who arrived for a month's visit just three days before her father died; and two grandchildren; Jean Esther Sunderland, and Lieutenant George Scrivener Sunderland. Dr. Scrivener had planned for his daughter's birthday on the 21st, and his gift was placed by her plate at breakfast time by the widow, Mrs. Zeffie Scrivener.

The evening before his death, the family had attended a community supper and social evening, and it was a joyous time for them all. But on the morning after, a heart attack brought the end to a great servant of Jesus Christ.

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the trickle became a stream, the stream became a tide

When Johann Gutenberg, in 1455 or 1456, completed the Mazarin Bible—the first known book printed from movable types—he gave an impetus to an art that has benefited mankind since man first learned how the thoughts of one generation could be preserved for the next. The arduous and painstaking labors of manuscripting a book, which replaced the even more arduous process of carving in stone or clay, rapidly became obsolete. The thin trickle of books produced in the world became a stream; the stream became a tide. All of the world's knowledge and most of its wisdom are now available to anyone—not just to him who has wealth.

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New Hampshire Conference Evangelistic Mission

The New Hampshire Conference of the Methodist Church will engage in an evangelistic mission beginning November 16th and extending through December 7th.

The mission, featuring visitation and preaching, will be on a reciprocal inter-district basis. Ministers of the southern district will be assigned to do the preaching in the churches of the northern district the week of November 23rd.

During the week of November 30th through December 7th, ministers of the northern district will fill their assignments in the churches of the southern district, preaching each evening at 7:30.

Plans for this special mission have been in progress since last May, when action was initiated at the annual conference. Sixty churches have signed the agreement to enter into this reciprocal evangelistic mission of visitation and preaching.

At Niagara Falls

A new chancel was dedicated in St. Paul's Methodist Church, Niagara Falls, New York, by Bishop W. Earl Ledden, Sunday, October 12th. The dedication culminates an effort of several years on the part of the minister, the Rev. John A. Redmond, and church officials.

At the highest point in the chancel appears the altar carved from Kasota stone. Above the altar is the gradine with the tabernacle at the center, upon which rests the cross, the central theme of the altar. The reredos extends above the gradine with its pinnials reaching into the chancel window, which depicts the Passion of our Lord. The reredos is carved from solid oak.

The pulpit bears the figures of four of the greatest preachers of all time, i.e., Isaiah, from the Old Testament; Saint Paul, from the New Testament; Savonarola, from one of the most turbulent periods of church history; and John Wesley, the founder of the Methodist Church. Each figure rests on the exterior of the pulpit beneath a handcarved canopy.

The chancel has been made possible by gifts and memorials of members and friends of the church. The late William E. Hosler was president of the board of trustees in St. Paul's church for thirty years. The total cost of the chancel is approximately $34,000.

TO WORK WITH LAYMEN

The Worcester (Mass.) District Methodist Ministers' Association at its recent meeting in the Methodist Church, Clinton, Mass., voted to work co-operatively with the Worcester District Board of Lay Activities to prepare a plan and to suggest techniques which will encourage the use of the Bible throughout the churches in the district.

The president of the association, the Rev. Oscar G. Cook, appointed the Rev. John David Erb, Park Ave. Methodist Church, Worcester, Mass., to meet with Mr. Farnham B. Goulding, Worcester District lay leader, for purpose of drafting an initial plan for this district project, which will be ready for release to the churches of the district for Universal Bible Sunday, December 14th.

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